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The Inquirer.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 19.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Rev. W. LEE, B.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. H. W. KING.
 Forest Gate, Upton-lane, 11, Mr. F. COTTIER; 6.30, Mr. C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Roslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. MOSSOP; 6.30, Mr. F. COTTIER.
 University Hall, Gordon-square, W.C., 11.15 and 6.30, Rev. J. H. WEATHERALL.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. A. C. HOLDEN, M.A.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. D. DELTA EVANS.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. H. S. TAYLER, M.A.

LEEDS, Mill Hill, 10.45 and 6.30, Dr. G. DAWES HICKS, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Upper Brook-street, Free Church 11 and 6.30.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. G. LANSDOWN.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Peace Conference, in which so many hopes were centred, has reached an *impasse*, and as day after day slips by without any tangible hope of a settlement, fear deepens into expectation that there will be a resumption of hostilities. Turkey is probably considering her own *amour-propre* and her religious influence in the Mohommedan world if she yields to the demands of the Allies. The way seems clear for intervention by the Great Powers in the interests of humanity. If war is resumed it will probably be short but terrible. We can only wait anxiously for better news to emerge from the silent land of diplomacy.

* * *

WE called attention last week to the very critical situation which has arisen in China in connection with the opium trade. One fact hardly admits of dispute, namely that China is in earnest in trying to stamp out its degrading national vice. In many places the Revolution crippled the repressive measures for a time, but now these have been resumed with vigour. In consequence of the refusal of the Chinese authorities to permit the opium at present in bond at Shanghai and other ports to enter the country our Government in India has shut down the trade. We must demand that it shall never be re-opened. It will terminate in any case in a few years and the Indian treasury has received already more than the whole sum anticipated when the agreement was made. The crucial difficulty is in connection

with the stocks, valued at £10,000,000, in the hands of merchants, bought by them from the Indian Government on the *bona-fide* understanding that an open market was secured to them by treaty with China. There is something odious in the idea of forcing China to accept the opium, and it is hopeless to expect her Government to find the money to buy it in order to destroy it. There is, we think, a clear case for exceptional generosity on our side. We had better face some grave financial loss than resort to strong pressure in such a compromising business, and it would be no more than a just act of atonement for the deep wrong which we have inflicted upon China in the past in order to swell our Indian revenue. Fortunately the opium trade has few if any apologists to-day.

* * *

THE solid benefits of the Insurance Act have begun to come in this week. During the six months of paying and waiting all the machinery of the Act has been subjected to close scrutiny and a good deal of sharp criticism. This was inevitable, and in some respects salutary. But in its rather meticulous devotion to details of method the public mind has been in some danger of forgetting the substantial gains. The machinery will be improved as experience reveals its weak places. The need of a scheme of national insurance against sickness and unemployment and its establishment on a contributory basis are matters of general agreement. At the present moment men of all classes and parties can unite in a common feeling of rejoicing at the new sense of security, which has come to a vast number of struggling lives. And it must not be forgotten that they are doing a great deal to provide it for themselves.

In the course of his speech on Education last week, Lord Haldane referred to the religious question in the following terms:—

“You will ask me what about the religious question, which I have not mentioned. My answer is that if we can make education the main element in it, if we can put that before our minds to the diminution of everything else, we shall take the religious question in our stride. I do not think it difficult to find a solution as we go along to the religious question. Try to deal with it in the abstract and you will find yourself up against fixed bayonets, the bayonets of the Established Church and of Non-conformists; but take the thing from a larger point of view and you will find these things settle themselves and a disposition to give rather than to take in order to gain something which is essential in the interest of the whole nation, and which represents what is real in our national life.”

* * *

THE appointment of Professor Burrows to the important position of Principal of King's College, London, is a welcome sign of the success of a silent revolution in the educational world which has been in progress for more than a generation. Formerly King's College was a stronghold of clerical influence, and all its teachers were hedged round with religious tests. A Principal not in Holy Orders would have been considered an outrage to its ecclesiastical atmosphere. Professor Burrows is not only a layman and a scholar of eminence, he is also a man of wide sympathies, and as an active member of the Workers' Educational Association he has revealed a mind emancipated from educa-

tional grooves and keenly alert to the pressure and opportunities of new social conditions.

* * *

THE Government has shown generous statesmanship in accepting the principle of commutation as part of their scheme for Welsh Disestablishment. In the case of the Irish Church it was a source of some abuse; but in the light of that experience the necessary safeguards can be provided. If the commutation money is paid into a central fund there will be a challenge to churchmen of generous instincts to double or treble the amount by private gifts. The whole sum could be subscribed in a few days; the financial problem would be at an end; and we should hear no more of a crippled Church and an impoverished clergy.

* * *

WE cannot profess to be very enthusiastic about the invasion of the cinematograph. It has not only leapt into fame; it has become the successful competitor with every other form of indoor amusement. The New Gallery, fragrant with memories of Rossetti and Burne-Jones, is its latest conquest. Sir George Alexander was asked to bless the event at the opening of the new *régime* on Tuesday. He said many handsome things about the cinematograph as an influence in the widening of intelligence and the formation of character, and even quoted Aristotle on its behalf. But we think that the compliments were a little overdone. It would be better to accept it for what it is as a new form of amusement, which is making the most of the excitement of novelty, and is controlled, not by high artistic impulses and ennobling ideals, but by a shrewd business instinct.

* * *

SIR GEORGE ALEXANDER, who is a strong opponent of Sunday theatres, spoke with guarded approval of the Sunday opening of cinematograph shows. One argument which he advanced must be weighed by religious people, whose opposition is not due merely to prejudice or a lame desire to relieve the churches of the strain of competition, as many of their critics imagine. "I can tell you one thing," he said, "which makes emphatically for the wisdom of opening the cinematograph theatre on Sunday. We are assured on unmistakable authority that since their advent the attendance in the public-houses has been greatly diminished. There is no doubt about that, and I do not think anybody will deny the advantage of that. . . . If there is something to be said against opening on Sunday there is much to be said in favour of it, and after all the individual man or woman whose conscience is offended can stay away. We may trust to collective good sense in such a matter."

A NEW HOPE FOR EDUCATION.

LORD HALDANE'S speech on Education in Manchester last week has aroused widespread interest. Political opinion was immediately on the tip-toe of expectation, and in a few days it has suffered from the usual cold fit of reaction because the LORD CHANCELLOR had no Bill in his pocket. The speech was, however, something much better than the official preliminary to a measure in the next session of Parliament. It was an appeal by one of the ablest of our statesmen to his fellow-countrymen to shake off their apathy about the things of the mind, and to turn their collective intelligence to the fashioning of a system of education which shall be truly national, securing the highest interests of all classes of the people in the best way. The keynote of LORD HALDANE'S address was that education must be made interesting, and his appeal was for the driving force of a deeply interested public opinion. He sees that the imagination must be kindled before any useful reform can be effected. "The leaders," he confessed, "have not thrown themselves into the question of education sufficiently to stir up the nation. I think the time has come for the leaders of the nation to make an effort." It was this element of vision and prophecy, combined with the intellectual eminence of the speaker, which made the speech one of the most significant of recent times.

LORD HALDANE does not underrate the tremendous difficulties which lie in the path of an adequate scheme of educational reform. There is the inertia of habit; there are the vested interests; there are our deeply rooted class prejudices. Any attempt to submit the chaotic independence of the secondary schools to order and system, and to utilise the large educational endowments of the country for the good of the whole community, will seem to many people to be subversive of privileges which are theirs by right of nature. But opposition of this kind is much weaker than it was even a few years ago. Class distinctions are probably more emphatic in English education than in any other country in the world. Formerly they were our boast; now we all agree that it is hard to defend them. And it is not only because the poor man's son is looking over the hedge and asking to be admitted. We see how poor life itself must always be in many of its best elements of hope and joy when the children of rich parents are carefully screened from the natural con-

tacts of friendship and emulation with the children of the great mass of their fellow-citizens. In the new era of educational advance, of which LORD HALDANE prophesied the other night, intelligence and mental capacity and not exceptional wealth must confer the franchise of our best schools of learning. It will mean a revision of the cost of living, a curtailment of luxuries, a return to the Spartan habits of a former age at Oxford and Cambridge and many another ancient foundation; but the gain in intellectual opportunity and comradeship in the free commonwealth of the mind will be at least as great for the rich as for the poor. The new hope for Education is not a system of robbing PETER to pay PAUL, but a promise of fuller opportunities for all. It is hard even to imagine the quickening of mental and spiritual vitality which will result, when we learn in all educational matters to think and feel not in closed sections but as one people, recognising a common duty to all the children of the nation.

It is of excellent augury for the fulfilment of LORD HALDANE'S dream that he refuses to allow the religious question to be drawn as a red-herring across his path. For a whole generation every discussion of public education has tended to resolve itself into a squabble about religious differences. While the Church and Non-conformity have waged a fierce battle over the religion of the child, education has slipped out scorned and neglected by the back-door. We do not suggest for a moment that the differences have not been of real importance, or that they were not inevitable in view of our strange educational history. But the public mind is quite tired of them, and we think rightly so. It sees that this concern for the theology of the poor man's child has something partial and unreal about it, and that there is no solution of the difficulty apart from comprehensive views of the whole scope of education and our national duty in regard to it. For the true reformer the limited area, over which the clerical and the Nonconformist conscience wage an incessant guerilla warfare of pyrrhic victories and uncertain defeats, is ceasing to have any separate existence. The religious difficulty will never be solved by fighting. We believe with LORD HALDANE that it will solve itself as new hopes for Education, fed by spiritual imagination, and larger conceptions of national duty take the place of the sectional loyalties of the past.

THE DEVIL'S PARADISE.

WE owe our knowledge of the Putumayo atrocities to the courage and moral nerve of Mr. HARDENBURG. His book is, if possible, more horrible than Sir ROGER CASEMENT'S report, and it confirms the worst features of the report in every particular.* It is, as the editor describes it, "perhaps the most terrible page in the whole history of commercialism." If there is a blacker page, still hidden from us in the recesses of the tropical forest, it is beyond the powers of imagination to conceive it. We do not intend to go over the revolting details again. People living quiet and peaceable lives at home, and often drawing the means for their comforts and charities from trades of which they know nothing, must read this book and ask themselves very seriously what it means. It will probably make them sick with indignation. They will find themselves gasping with incredulity and trying to persuade themselves that the whole thing is an unclean and disordered dream. But it is plain unvarnished fact, inconceivably hideous and revolting, but true. These crimes were done in the light of the sun. The motive of them was greed—hard, unscrupulous greed of gold. And the result of them was a boom in rubber on the London market. It is we, the strong civilised people of the earth, who have set this commercial machine going which turns out slaughtered Indians at one end, and fine clothes and delicate food and motor cars and country houses and Continental holidays, and everything that wealth can buy, at the other. The luxuries are the things which we greatly desire, and the slaughtered Indians are an obscure detail, for the most part carefully veiled from our eyes, for which in any case we feel no direct responsibility. It has taken five years for news of these crimes to reach us, and the connection between the inhuman monsters of the tropics and our own reputable merchants is, on the surface, a very remote one. The plea is true, but it is of little avail. The economic connection is clear; if it had failed at a single point the wealth would have been diverted into other channels. And there is no place in the closely linked chain of cause and effect where the moral connection breaks down, and we can say our own responsibility is

* The Putumayo, the Devil's Paradise. By W. E. Hardenburg. Edited by C. Reginald Enock. London: T. F. Unwin. 10s. 6d. net.

at an end. On this matter the editor of Mr. HARDENBURG'S narrative speaks very plainly. "There are," he says, "hundreds of rubber, mining, oil, plantation, railway, and other companies, with scores of noblemen—lords, dukes, baronets—as well as doctors of science, bankers, and business men, and even ministers of religion, distributed among their boards of directors. What knowledge have these gentlemen of the conditions of the poor native labourers under their control? There is a grave responsibility, which has been very easily carried, about this system of absentee capitalism."

The last sentence contains the moral of this terrible book for ourselves. We must be on our guard lest, before our indignation over the Putumayo atrocities has spent its force, we set the machinery going for the creation of another Devil's Paradise elsewhere. What shall booming trade and all the wealth of the Indies profit us as a nation, if our hands are stained with blood, and we take no thought for justice and kindness and the supreme claims of Christian love when we use the labour of native races for our own gain?

SONGS OF A BURIED CITY.

III.

DOWN THE ROMAN ROAD.

Down the Road, the Roman Road,
There comes a host of men,
Left! right!
In the morning light,
Swinging down the Road.
Can't you see the flash of steel?
And can't you hear the trumpets peal,
And the clamour and hum
As the Legions come
Down the Roman Road?

Down the Road, the Roman Road,
There comes a horde of wheels,
Whizzing by
When the sun is high,
Scorching down the Road;
With barking horn and clanging bell,
With rattle and bang, with dust and smell:
And that's the way
They come to-day
Down the Roman Road.

Down the Road, the Roman Road,
There come just two alone,
Side by side
In the eventide,
Sauntering down the Road.

I cannot hear the words he says:
But I know that back in the Roman days
They were just the same
When sweethearts came
Down the Roman Road.

[The author wishes to reserve the musical rights of the above piece.]

IV.

VIROCONIUM.

Seeing men at work on the Buried City, the
WREKIN speaks:—

WHAT seek ye here, ye little men,
Why dig ye in the ground?
Can ye do now what they did then—
Can ye a city found?

Oh, well I mind that earlier day
(To me not long ago)
When came those men from far away,
And I watched them there below.

First warriors came, with sword and spear—
My sides shook with their tramp;
And by my neighbour's waters near
They made a wallèd camp.

And out therefrom, when the land had
peace,
There spread a city fair;
Their Gods gave to its folk increase,
And joy was everywhere.

Stoutly and well they built the town—
Built as ye know not how:
'Twas Fate, not Time, that brought it down,
Else were it standing now.

Ah me! ah me! that fearful night,
When fell destruction came—
When the sky was red with lurid light,
And the city sank in flame!

And men have left it desolate
Where once the city lay,
Nor sought to tempt the wrath of Fate—
Until ye came to-day.

But since ye dare this spot to touch,
Since thus the sod ye turn—
Though filled with knowledge overmuch,
There's that ye yet may learn.

For when ye drive your pick and spade
Deep in the blackened loam,
There shall ye find foundations laid
By once all-mighty ROME.

There they endure unto this hour—
And yet the City fell!
How firm soe'er ye base your power,
The issue who shall tell?

H. LANG JONES.

LIFE, RELIGION & AFFAIRS.

THE KINGDOM OF HEAVEN
IS WITHIN YOU.

To all who read the message of Jesus in an impartial spirit it is evident that nothing could have been further from the mind of the Master than the thought of laying the foundations of a Church which should exercise despotic sway over the inward spiritual life of its members in conformity with an ecclesiastical system founded on doctrine and dogma.

It is true that criticism of the Gospels throws much doubt upon the authenticity of many of the sayings attributed to Jesus, and, moreover, a school of thought has arisen which denies the very historicity of Jesus himself. Not, however, that this latter contention embodies any novelty, for the historicity of Jesus was denied within two hundred years of the supposed date of his death. However this may be, there is good reason to believe that we have in the Gospel narratives the portrait of a great personality who gave to the world a message which has influenced in a remarkable degree the destinies of the Western world, and has proved an inspiration to the minds of many of its greatest men. We see in Jesus the type of the true religious reformer, one who raised his voice in opposition to the materialism and hide-bound formalism which characterised the Jewish teaching in many of its aspects. Now Jesus was not only a religious reformer, he was essentially a mystic, and stood for a mystical religion. The message that Jesus gave to the world was quite simple. "The Kingdom of God," he said, "cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Do not these very words prove that Jesus was a mystic, that his religion was a mystical religion?

Despite, however, its simplicity, his message was destined to be misunderstood, and this is, perhaps, not to be wondered at if we take into consideration the state of society at that period of the world's history. It must be remembered that Christianity took its rise amid a welter of religious and philosophic thought in which superstition, myth, mystery, and philosophy were strangely combined. Faith in the old gods was rapidly on the wane, and religion had lost its true significance. Men lent ready ears to superstitions of all kinds, to mysteries and to prophecies, while in their doubt and uncertainty they trembled, and lived in dread of the workings of unseen powers. Men doubtless felt, albeit unconsciously, the lack of satisfaction for some deep-lying need of their nature, and dimly groped after something they knew not what, for the religious instinct forms one of the most fundamental facts of human nature, and, if baffled in one direction, ever seeks in another fresh channels for expression. The time was ripe for a fresh development of religious thought, and into the maelstrom of chaotic thought then prevailing the message of Jesus was cast. His message was misunderstood, and it

was upon the pillars of Jewish historical and chronological faith and Indo-European symbolism and metaphysical mythology that the Christian theologians of the first centuries erected the new religion.

Even to-day, how many truly realise the significance and import of the words, "The kingdom of Heaven is within you," how many really understand the message of freedom the Master's words bear to the human soul, and how fundamentally the truth that is in them should change our whole outlook on life and the universe? We have said that these very words prove that Jesus was a mystic and that his religion was a mystical one. Now a mystical philosophy is quite incompatible with dogmatic theory. For the mystic, religion cannot be bound up with a creed or any set of formularies; religion is not with him a question of the intellect, but rather a direct experience, an inward state that is realised here and now. We cannot reconcile our thought of God or of the ideal good with the operations of the outer world of nature which we perceive under the conditions of time and space. Nature thus viewed appears to us immoral, insensible, mechanical, miserable, lavishly wasteful, and beyond all cruel. To find God man must search the unfathomable depths of his own soul. Such has ever been the message of the mystic of relative race, creed, or country. So, too, with the conceptions of heaven and hell. For the mystic heaven and hell have no objective existence but are regarded purely as states of mind. A man suffers the torments of hell or experiences the bliss of heaven here and now. In the old Persian poem Omar sends his soul into the invisible "some letter of that after life to spell," and presently the soul returns, saying: "I myself am heaven and hell." The Church has always made much capital out of the idea of hell, and the thought of reward and punishment is still inextricably bound up with the Christian ethic. With the Jesuits especially the conception of hell was regarded as of paramount importance, and of this the constant reference made to the devil and hell by the founder of the Order, Loyola, furnishes ample proof.

The Church, however, has always had her insurgent sons, who, while remaining within the fold, have striven to combat the priestly materialistic view. Thus we find Abelard charged with Sabellianism, and obliged to cast his book into the flames, while Scotus Erigena asserted the identity between religion and philosophy, interpreted the Bible allegorically, and taught that heaven and hell are states of mind, and that at the last every man will be redeemed. The unknown author of that unsurpassed piece of mystical literature, "The Theologia Germanica," tells how perfect men have lost the fear of hell, and hope of heaven. For him both heaven and hell are present states, and "so long as a man is on earth, it is possible for him to pass oftentimes from the one into the other; nay, even within the space of a day and night." Jacob Boehme, also, taught that heaven and hell are everywhere present, while Luther says, "man has hell within himself."

And so we find Jesus preaching the novel doctrine that "the kingdom of Heaven is

within you," a teaching running counter to much that is contained in Jewish thought and tradition. The materialism characteristic of many aspects of Jewish religious thought and the mystical utterances of Jesus are wide as the poles asunder. On the one hand we have a religion of rewards and punishments—a legacy which has been handed down to the Christian churches and still dominates their teaching; on the other, a teaching the whole stress of which is centred upon the importance of the inward life, and the conversion of the individual to an entirely new way of thought, thereby changing the whole current of his ideas and giving him a new outlook on life.

To-day, too, as in times past, we witness a similar disintegration of religious beliefs, and tradition and authority have largely lost their power of influence. Cast upon the waters of a seething sea of doubt and uncertainty man knows not in which direction to steer to find a safe anchorage. Some direct their minds entirely to material interests, others lend itching ears to teachers of innumerable superstitions. We need the steadying influence of a new and more spiritual religion, based upon the direct experience of the inner world, a religion which shall satisfy the spiritual needs of man while not reducing him to a condition of intellectual impotence. We need to turn our gaze inwards and to find in the depth of our own being a possession beyond all price, "for, behold, the kingdom of Heaven is within you."

E. J. HUNT.

A WINTER'S DAY IN THE
MIDLANDS.

As the famous Ten Thousand greeted the sea with joy after their eventful journey across a country far from their homeland, so did the traveller feel a more than passing interest at having accomplished his first myriad of miles on the wheel on this side of the globe. The day on which the fateful number was scored on his cyclometer was not a promising one. On the previous day it had been necessary to take rather more than a Sabbath day's journey to fulfil a preaching engagement; and this had to be compassed in the midst of wind and rain, after a most inauspicious start, since the cycle, for once, was treacherous and skidded its unfortunate rider into the mud, leaving him slightly damaged in the process. Consequently, when the ministerial Sabbath dawned, it was not with quite the usual eagerness that he weighed the risks of a day on the wheel. However, it was not actually raining, and that was something; so putting his courage to the sticking-point, he sallied forth. The sky was somewhat lowering, and every now and then a few spots of rain would descend to warn the reckless traveller; but during the morning he was rewarded by a few hours of really bright sunshine. As he started, the hills of the Charnwood Forest lay to the left, bathed in soft mist, and looking so mildly gentle that one would not dream it was possible to make from them to the Ural Mountains without being obstructed by anything as self-assertive on the bosom

of Mother Earth. To the left was a beautiful old park, where deer are to be seen browsing amidst the trees. It was once, like so many of these estates, the grounds of an abbey, but that was centuries ago. The presence of these parks makes English sylvan scenery very beautiful, and while it seems strange that one family should require so much elbow room in a country where so many others are packed like sardines in a tin, yet England would be a woefully dreary country were it to be wholly devoted to agriculture, as are the populous parts of China. That the United Kingdom can afford these open spaces, and yet have, in spite of all the poverty, so high a standard of comfort, is proof of the extraordinary value of human life in these parts of the world.

But right opposite one of the park gates was situated a building thickly coated with dust, containing the stampers of a granite quarry, where stone was being crushed in rampant ugliness, to the accompaniment of an echoing roar of thunder through the beautiful scenery. The ubiquitous railway had been following the road, and here placed a chasm between the gate and the park, which required a substantial bridge to span it. Thus does the new order of things ruthlessly thrust itself into the fairest remains of the old, like crow's feet on a young face. For the park has been already nibbled at by railway and quarry, and how long it will remain free from further attack is a moot question. Railways, with all their economic usefulness, have literally scored and scarred the fair surface of England, and there is hardly a single prospect which is not broken by some blatant evidence of this form of man's incessant restlessness.

The road then skirted the forest for several miles, and though the hills looked bare and chill in the winter daylight, yet they had a beauty of their own. Some miles farther on the ground of another manor skirted the highway, overlooking the ruined Priory of Grace Dieu. Here the ancient is most rudely jostled by the modern in its insolent strength, for a huge railway embankment almost threatens to overwhelm the scattered remains of the Priory. Nearly seven hundred years ago this Priory was founded by Roesia de Verdin, who was buried in the chapel, but his remains were transferred at the dissolution of the Priory to the neighbouring church of Belton. Wordsworth was very fond of this spot, though what his feelings would be now at the background of railway and platform is perhaps not hard to imagine.

A turn to the right takes one to Osgathorpe, the brow of the hill being crowned with a sewage farm, so that the poor ruined Priory is doubly cursed. Osgathorpe is a quaint old village, with a village school endowed by a Dr. Harley in the early part of the eighteenth century. This is said to be the doctor who gave his name to the now celebrated Harley-street. Wandering up hill and down dale, a dismantled railway line was crossed. It is a curious and suggestive sight to see this evidence of human toil in a state of decay. The embankments were there, and will probably still be there, when the discoverers of this ancient civilisation once more unearth our remains in the millenniums to

come, as we have unearthed them in Crete and Asia Minor. An odd rail was visible here and there, but all was covered with wild grass and bushes, and through a cutting almost filled with vegetation could be discerned a solid brick bridge. The land which it occupied is quite unused, and may be reckoned as so much of the soil of England thrown to waste. It was an ominous sight, and aroused reflections as to what England would look like when the coal gives out. That eventuality is predicted as likely to happen somewhere about the middle of the next century.

The sun now shone out brightly, and lit up the country, though with a cold beauty. Right in front, a conspicuous land-mark for many miles, was Breedon-on-the-Hill. The only part of Breedon, however, which is on the hill, is the church, and a very inaccessible place of worship it seems to be. The village story is that it was begun at the foot of the hill, but the Devil persisted every night in carrying to the top of the hill the results of the day's work, so it was thought prudent to follow such a decided lead. The hill is said to have been occupied successively by a pagan temple, a Saxon and a Norman church before the present one. There are also the remains of the earth-works of a British fort, so the hill has evidently seen a lot of history. But it is now half eaten away by a granite quarry, as is also another hill to the right, the latter showing a long surface of cliff, forming a sheer precipice for what looks quite a mile in length. When man has finished digging out the bowels of Old England it will look like a deserted goldfield, and that is one of the most desolate sights on earth. At Breedon, a straight road for Ashby was struck, which passed through prettily wooded country, looking quite fair in the winter's sun, but disfigured about halfway by an inevitable works in the shape of a pottery of some kind.

Ashby-de-la-Zouch was quite distinctly busier than is usual with that ancient place, as it was market day and only a couple of days from Christmas. The name is familiar to the far-off ends of the earth through Scott's "Ivanhoe," and one almost expected to catch a glimpse of armoured knight and squire passing along the streets. The famous tournament field is just outside the town, and looks utterly prosaic, with the bare posts of an electric tramway crowning the ridge at its back. Thus does the reality blast one's fairest dreams of the long ago. Ashby, however, is a quaint old town, with the remains of its castle yet to be seen.

After some refreshment here, a further journeying was essayed, though the sunlight had now disappeared, and the sky looked unpropitious. The road led by a magnificent old park to Measham, a long one-streeted village, with a railway crossing its lower end. The roads were very sloppy, and the skies gloomily despairing, and Nature appeared ashamed of her short spell of gaiety in the morning. Soon it began to rain steadily, but the showers proved intermittent, and gradually it cleared up sufficiently not to rain, but only to appear as if it were just on the point of doing so. Taking a turn to the left, the road skirted the railway as far as Snarestone, a sad little village, at least it looked sad in the grey December evening.

Then making a definite course for home, by somewhat heavy roads, a village rejoicing in the ponderous name of Newton Burgolands was reached. The cyclometer had shown signs of reaching the mystic 10,000, being only a couple of miles short; but evidently this village and the adjacent one, Sweptstone, a picturesque, out-of-the-world place, with a beautiful old church in it, must have been very interesting, for when next the tale was told, it had passed the fated number by one, and so the opportunity was lost for emulating the Grecian "Thalassa." A muddy road led back to Ashby, and when the highway was reached it was encumbered with vehicles and cattle returning from the market. Many of the travellers were carrying holly bushes, evidently for Christmas decorations. The hedges were full of holly in this part of the country.

After Ashby, the short afternoon began to gather in, and mist and shadow descended upon the land. The bare trees, with their network of twigs and branches, became more and more indistinct. Coleorton, with its beautiful little artificial lake was passed, while to the right lay the smokestacks of Coalville, a busy haunt of men. Once again was the old Priory at Grace Dieu passed in the gloaming; but with an almost full moon, the night was light, though the roads were soft; and home was reached after a damp but enjoyable ride in the heart of the Midlands.

J. H. M. NOLAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

ABSOLUTE CLAIMS IN RELIGION.

SIR,—If the opinions of your contributors the Revs. J. M. Lloyd Thomas and W. Whitaker were really valid, would not THE INQUIRER itself inevitably disappear? Would the cosmos find a niche for such a paper when the final man, the final religion, the final belief have already arrived? In that case "Inquiry" ceases to be a live pursuit; all its objects have been attained.

Is not the God and Father of our Lord Jesus Christ equally and still the God and Father of the Lord Buddha, as of our modern democracies? Does not the West learn from the East? What limits has Evolution, in ethical and spiritual issues? If "Christianity" has "to some extent been rendered immune from further inoculation," is not real Religion ever open to the assimilation of new light, and must not its professors be themselves, in their measure, the veritable creators of the new factors?

Mr. Lloyd Thomas appears to be committed to the "deposit" theory of truth; and would presumably agree with the conclusions of Perrone and Newman at Rome. According to this theory nothing "new" is possible; only a surreptitious

extraction suitable to the modern palate. Life as creative is an illegitimate idea. Progress is mis-named. In a word, this cult of the final spells Retrogression. From this point of view it certainly is a "windy speculation" to think of any coming world-teacher. Revelation has reached its climax, and the thought of an onward march is not only absurd but impious. And all this is unfolded sententiously and "intuitively" by a modern liberal Christian. In the name and spirit of Jesus it is laid down that the future may be worse than the past, but not better. Has then the new (and only) Messiah after all come for nothing?

It is admitted that this plea is not intellectual. But in a matter of history and the particular question of actual content the intellectual aspect cannot be neglected. The problem stands thus—not simply: Is the word of Jesus absolute? but, was there any addition of religious content made by Jesus, or was there any increased fervour or intensity of spirit displayed by him that was not *a priori* likely to be revealed or gained in the course of religious growth? As a matter of fact that beautiful book of Dr. Drummond's, "Via, Veritas, Vita," conclusively shows this *expectedness* of the next stage. And just recently the wonderful and able treatise by Mr. Travers Herford, entitled "Pharisaism," written by a man who "yields to no one in reverence for Jesus; to whom Jesus is the greatest man who ever lived in regard to his spiritual nature," presents convincingly the idea of an orderly evolution. No book that I have ever read brings out so clearly the treasures of religious increment which are due to Jesus; and no book more clearly discloses certain limitations of Jesus. It is not an "absolute" that is there discerned, but a glorious because striving and not yet perfect human figure.

Mr. Lloyd Thomas apparently looks upon Jesus as did the Unitarians, say, of 1838, as the perfect sinless Divine Man; and seems to have some sympathy with their view of the miracles. But those who hold this view must endeavour to pardon those others who do not accept their premises, and therefore reject their conclusions on the achieved finality of Christianity. It is on the narrowing influence of this exclusive aspect that one is driven to lay stress. Christianity by virtue of being promoted to the final and absolute religion becomes a sectarian shibboleth. Views urged as imperative on all good men at once become a divisive force, and make for religious cleavage. This is certainly shown in what seems a degradation of the term "Free Catholic." From the mint of Richard Armstrong the phrase came golden; it is now declassified, and no longer rings true of love and strength. The difference may be illustrated by the upshot of an interesting conversation on an Isle of Man boat between two Unitarian ministers and a fairly broad Congregational minister. The Congregationalist friend stood bravely for his measure of inclusiveness, and honestly affirmed that his inclusiveness was as effective as ours—that is to say, the common Unitarian practice. But in the end he summed up the relative positions thus—and as we thought, accurately: "We," he said,

"include Christians, you include the religiously-disposed." That is it—the religiously-disposed, however they may designate themselves. So only, as it seems to me, can come "A Free Church for Free Men"; and this, indeed, is the "Unitarian" attitude as compared with that of its critics.

I am impressed with the untoward practical effects of this cramped "final" position. Mr. Whitaker, for instance, believes, or is inclined to believe, as I gather from his review of Clarke's "Nonconformity"—I quote the name of the book from memory—that Jesus is God. It appears to be rather an effort for him to be fair to people who do not thus think with him, however highly they esteem the religious genius of Jesus. Can the religion of the spirit have free course or come into its own if it be the religion of the spirit in one sole man? The finalist must needs show himself; and Mr. Whitaker sees most of us "as a body both by origin and development bearing upon itself some of the characteristics of schism and a carelessness about Gospel fundamentals."

Further he quoted Martineau on that score, as against Mr. Tarrant's "Unitarianism." Mr. Tarrant in the brave achievement of a most difficult task has failed to quote Martineau where Mr. Whitaker agrees with Martineau, viz., in Mr. Whitaker's words—"that these Unitarians failed on the religious side." Martineau in 1838 told his fellows that they had failed owing to "the spirit of their religious system, and to the state of mind in which that system had its origin and support"; and later Martineau wondered whether our Churches were "worth saving." I do not lay stress on other pronouncements of Martineau to the contrary; but it may interest Mr. Whitaker to find that Martineau did not always stand on this plane. In 1839 it was declared by him in the ear of the Liverpool public—"Our Societies are dedicated, not to theological opinions, but to religious worship; they have maintained the unity of the spirit without insisting on any union of doctrine; that Christian liberty, love, and piety are their essentials in perpetuity, but that their Unitarianism is an accident of a few or many generations—which has arisen and might vanish without the loss of their identity"; and in 1888 Martineau still clung to his "little corner" of the Universal Church.

I am not, of course, concerned with apologising for Martineau. A man must bear the brunt of his spoken word. What I am concerned about is the ungrounded charge made by the psychologically infallibilist, Martineau, against a religious community. "Unitarianism is of a sceptical origin," quoth Martineau—with lack of humour, at the very moment when his critics were assailing him for his own unholy scepticism, *i.e.*, for his questionings of old time-honoured beliefs still held by the critics. If by "scepticism" Martineau meant the unmaking of the Trinitarian dogma, they were all sceptical; if by "scepticism" he referred to his necessarian philosophy, then he was unjust and inaccurate. Not a single predecessor in his own ministerial time had been an upholder of the necessarian scheme; and no man ever put the case in the eighteenth

century more strongly and cogently for Free-Will than John Brekell. Further, on the religious side it was curiously *mal à propos* or beside the mark for Martineau in 1838, and the characterisation holds for the year 1913, to question the religiousness of the ministers and congregations who worshipped as truly as himself. The fact is, Martineau by temperament was a finalist and dogmatist, and in 1838 though a little ahead of Mr. Whitaker's present theological position, it must be confessed he gives no lessons of reproof to our finalist and dogmatist friends.

And yet in 1839, said Martineau of himself and the fellow worshippers of his religious community:—"We believe in the mutability of religious systems: but the imperishable character of the religious affections: in the progressiveness of opinion within as well as without the limits of Christianity. Our forefathers cherished the same conviction: and so not having been born intellectual bondsmen, we desire to leave our successors free. Convinced that uniformity of doctrine can never prevail, we seek to attain its only good—peace on earth and communion with Heaven—without it."—Yours, &c.

H. D. ROBERTS.

Liverpool, January 9, 1913.

SIR,—Out of the midst of a "Missionary's" multiple and pressing activities it is difficult to give time to any clear and well-considered statement of the thoughts stirred in me by the three articles by Mr. Lloyd Thomas on the "Coming World Religion" in your recent issues; but the subject discussed and the writer's challenging statement of his case appear to me to touch such vital issues, that I feel I must write if only to plead for an open and frank discussion of the fundamental problems in your columns.

Let us grant that "we are all Catholics now," and are all seeking a religion that will inspire and quicken all mankind. Let us grant too a common, and possibly, in days to come, a universal reverence for the person of Christ, a world-wide recognition of his influence and power. But it is when Mr. Thomas comes to discuss the basis of the Church that is to be that I feel I should like to be alone with him for a while, and to ask fundamental questions.

Is the foundation of the Free and Catholic Church to be belief as to the personality of Jesus, or as to the universality of the spirit of Christ? Consider any occasion on which there has been discussed, say in your own columns, the significance of Jesus for our own age, and for the ages to come. The whole question is highly debatable and full of problems of Biblical criticism and interpretation and of philosophy. Can we find here the groundwork, the unassailable foundation for the Universal Church?

Are we to understand that Mr. Thomas finds in modern Buddhism or Mohammedanism or modern Jewish thought signs of approach to a common point of view, as to the personality and influence of Jesus? Would it not be more correct to say that there are very evident signs—say in the Bahai movement, or the Brahmo Samaj, or the Reformed Jewish Union—of an approach on every side to unity on the

basis of a broad theism—a theism of the heart and not a mere intellectual conception?

"I thank thee too," prays Frances Power Cobbe, into whose life the knowledge of the Fatherhood of God swept with such power—"I thank thee too for that saint, that child of thine, who trod once the shores of Galilee; his faith and his love have taught me; and poor should I be without his teachings. But if I read aright his life's lesson it teaches me to turn from him to thee." ("Alone to the Alone," p. 77.) Is it not true that only in so far as Jesus helps us to deeper love of God and man, is his life full of power for us. Is not the true focus for the church life of the future "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself?" Surely upon the two great commandments as a rock-bottom foundation and upon no other will the Universal Church catholic and free be built. Not the church of Christ, but the Church of God will have doors wide enough to let in *all*, without distinction.

I know the old answer, that a Theism without the Christ-centre is not powerful to reach the mass of men. Please let no one write that it is cold and cannot warm the waiting, hungering hearts of our brothers. We see that faith's appeal and power among men when we read the Old and the New Testament; it has warmed the greatest human hearts the world has known, and it has brought strength, courage, comfort and gladness to the hearts of the simplest. This column is no place for the display of heart-secrets and I am only one of many who can tell of simple men and women whose souls have been quickened into new and beautiful life by the awakening of that faith in the Fatherhood of God and the brotherhood of man. That faith may "nourish itself upon the past," may thus become enriched and beautified, but the *essential* thing is the living faith and not the personality or influence of those, however sacred or majestic, who lived in its power.

We want a religion that will appeal to all, based upon principles that will "apprehend" all men; surely the essential elements of that religion must be there, already latent in every heart? Well, I believe that we have found in the "worship of God and the service of man" the native religion of the simple man. The personality and influence and significance of Christ require explanation, historical knowledge, and much else, in order to be understood. But this broad, deep faith only requires to be summoned forth to become of the liveliest power and to reveal its strength for salvation.

Says Mr. Thomas, "The fact of Jesus is still the mightiest, the most stupendous fact in all human history." But when one is face to face with some soul sunk deep in despair, gloom or sin, this, to me, is not the most stupendous fact. Nay; that fact is well expressed by Emerson, "O my brother, God exists . . . the Highest dwells with us"; or by Thoreau, "God culminates *now*, and will never be more divine in the lapse of all the ages." The one great vital issue of to-day as of old and for every age is just this, "Who is on the Lord's side? who will serve the King?" In the midst of conflicts, disasters, cankers

at the roots of life, widespread evils, and many forms of slavery—who stands and works for God and His Kingdom? Not for a "merely Jewish Jehovah" (!) but a living God, present in the heart, transcendent, Infinite, Eternal.

They say this faith lacks the "personal" element. It does not lack that element, but it demands its presence as essential. Would that our whole church life could be possessed and apprehended by that claim—could make this faith a personal, living thing to-day; and the world would rub its eyes, awake and say, "Ah! it has come at last; the living religion, the Church of the People." Let us lift up our hearts, strong in this faith; let us raise Mazzini's battle cry, "For God and the people!" Then none will be debarred from entering our ranks, and none can rob us of victory.—Yours, &c.

JOHN C. BALLANTYNE.

48, Ruskin Walk, Herne Hill, S.E.,
January 16, 1913.

WAITRESSES' WAGES.

SIR,—In THE INQUIRER of January 11 you raise the question of the need for an investigation into the conditions of work obtaining among waitresses. Would you allow me to point out, for the information of your readers, that a committee of the Women's Industrial Council is at present engaged on such an inquiry as that which you suggest? A report on the subject will be shortly ready for issue.—Yours, &c.,

(MRS.) BARBARA DRAKE (Hon. Sec.),
Investigation Committee, Women's Industrial Council.

13, Kensington Gate, W., January 14.

SIR,—I am glad to see that you are directing attention to this subject, and trust that you will succeed in getting ladies' committees in London and the chief provincial towns to investigate it. It is a remarkable fact that the earnings in this calling vary in different establishments. I know of one in Leeds where the average earnings per employee are, from wages, food and gratuities, 27s. 6d. a week. It would not, I think, be a difficult matter to find other establishments of practically the same standing where the average wage is little more than half this figure. Yet, if the first one can afford to pay it, so can the others. In London, I believe, the variations are still more pronounced.

There is one feature in connection with the question of women's wages, which, while not overlooked, does not receive the attention it should: I mean the competition of the "pocket-money girl." At one theatre I know of (in a Lancashire city) the box-office attendant has a sufficiency of means, outside of her wage, to indulge in furs and jewellery other than of the imitation order. Even if she does not take lower wages, a very dubious point, it is obvious that she is keeping out of a job somebody who needs it more. A Minimum Wage Act will, of course, do something to remedy this, but we shall probably need a healthy public opinion as well.—Yours, &c.

FREDK. G. JACKSON.

3, Park-lane, Leeds,
January 14, 1913.

THE LATE MR. I. S. LISTER.

SIR,—May I supplement what you said in your last issue about the late Isaac Solly Lister by mentioning that for fifty-six years he was one of the Hollis Trustees, and for forty years chairman of the Trust. This, of itself, constitutes a remarkable record. He owed his appointment to the chairmanship, when about thirty-eight years of age and the junior of many of his colleagues, to the fact that they recognised in him the man they wanted, one they could perfectly trust as absolutely disinterested and impartial; and when, two years ago, failing health necessitated his retirement from a post which entails a good deal of constant supervision, we were unanimous in our appreciation of the faithfulness and zeal with which he had fulfilled every expectation. The Trustees are at present all descendants of Thomas Hollis who in the seventeenth century founded the Trust to support almshouses, schools, and ministers in connection with Sheffield and neighbouring towns, and who is also known as one of the early benefactors of Harvard University. Mr. Lister was in his right place in the administration of such a Trust.—Yours, &c.,

H. SHAEN SOLLY

(Chairman, Hollis Trust).

Parkstone, January 14, 1913.

BOOKS AND REVIEWS.

BENJAMIN WAUGH.

The Life of Benjamin Waugh. By Rosa Waugh. London: T. Fisher Unwin. 5s. net.

THE name of Benjamin Waugh will be always associated with the National Society for the Prevention of Cruelty to Children. It was his enthusiasm that created it and his judgment that laid the firm lines of its policy. Many who have been associated with the work of the Society, and a still larger number who thought of him reverently as a friend of little children, will be grateful for this biographical sketch. It gives the picture of a gracious and lovable man, with a quick instinct for the good, and an unflinching delight in simple and lovely things. Unlike many reformers, it was not so much a burning indignation against wrong as a deep love for the spirit of innocent childhood which made him strong for his work. After a period of service as a Congregational minister, first at Newbury and then at Greenwich, his life became absorbed in the children's crusade, and his labours received their fitting crown in the two Acts passed for the protection of children in 1889 and 1894. Anyone who has worked on one of the committees of the National Society will be aware of the need of some general uniformity of policy and of continual restraint in the use of legal powers. Any rashness in speech or action, suggestive of harsh interference with the home life of the poor, would have involved it at once in damaging criticism. That it escaped

this danger, and seemed to some of its friends almost too slow in taking legal action, was due to the wise caution of Mr. Waugh, and still more to his fine insight into the human conditions of the problem with which he had to deal. Indeed, it is an entire mistake to suppose that the Society was created to deal with the special faults of the poor or to organise supervision over them. As a result of ten years' work Mr. Waugh wrote as follows: "Behind all forms of wilfully inflicted and needless sufferings of children, both cases of cruel violence and cases of cruel neglect, there appears to be but one uniform characteristic, namely, lack of natural affection. It is clear and certain that that lack has no connection with (1) Largeness of families; (2) Lowness of wages; (3) Lack of education; or (4) Character of children. Experience wholly disposes of all these as conditions of cruelty."

There was a noble spiritual idealism in all Benjamin Waugh's work, and his contact with men and affairs, while it probably weakened his sectional interests, only confirmed the religious loyalties of his heart. When someone towards the close of his life spoke to him of "Authority" in matters of religion he wrote, "I like better the words 'Leader and guide.' The great fact of Christianity is that men have divine life in them; and the great duty of Christianity is self-denial for others—children, community, mankind. Life-giving is following. Life, and life more abundantly, that is the aim of Christianity, and Christ is the means. His biography is within reach, and His person is higher than the heavens. Slowly is the leaven working." Such was the simple and fervent personal faith of the man whose work has been compared, in the extent and richness of its blessing, to that of Howard and Wilberforce.

CHOWBENT MUSIC.

AMONG the pious duties devolving on friends of the late Mr. John Harrison is one which he would have specially delighted to discharge for himself, but that strength failed, and another must attempt it, *longo intervallo*. As everyone knows, Mr. Harrison derived his skill as composer and organist through a musical ancestry; and it is equally well known that he was a child of the old manse at Chowbent, Lancashire. How eagerly, then, would he have welcomed publicly the handsome book of "Hymn Tunes, &c.," by the late Mr. R. Manley Peake (Curwen & Sons, price 2s. 6d.), which represents that composer's rich harvest of many years' service as organist at Chowbent Chapel. There are seventy-nine hymn tunes in the book, and a number of chants and vespers; many, if not all, were in common use by the congregation, and have thus stood the most practical of tests. Mr. Frank Eckersley, who with Mr. Stanley G. Metzger, organist of Bowdon Church, Cheshire, has edited the tunes, has done well to render them available to a wider circle. In addition to those in the usual metres, there are some written to hymns "peculiar," which so often tantalise ministers and choirmasters in the absence of really suitable music

The quality of the tunes may be best indicated by the terms used by an expert to whom the present writer submitted them. He says: "An excellent collection . . . always melodious . . . not difficult . . . harmonies mostly natural, straightforward and pleasing, seldom weak, and certainly always correct." At times, inevitably, one is reminded of phrases somewhat familiar; but there is presented here a new and rich acquisition for the discerning leader of worship. Mr. Manley Peake, who for forty-six years was himself such a leader at the old chapel, evidently felt the spirit of devotion in full measure; he loved music, but he also loved the congregation, and he gave his art to the service of fellowship in religion. It was a happy and wise generosity that preserved these beautiful thoughts of his for the benefit of the church at large.

W. G. T.

THROUGH FACTS TO THE FAITH. By the Rev. J. M. Thompson. London: Edward Arnold. 3s. 6d. net.

THE Rev. J. M. Thompson has had fame thrust upon him by the heresy-hunt instituted by Anglican authorities. His licence was withdrawn owing to his former work on "Miracles in the New Testament," in which he came to the conclusion that the alleged miracles either were not miraculous or did not happen. He still remains, however, Fellow and Dean of Divinity at Magdalen College, Oxford. In this second book we have a needed sequel—giving the constructive side of his argument. Originally delivered as "St. Margaret's Lectures" in St. Margaret's Church, Westminster, they have been considerably revised since they were spoken. The subjects dealt with are Miracles, Providence, Jesus, Christ, Redemption, Worship. In a brief review one can only say that it is the most honest and the most modest book of the kind that, to our knowledge, has come out of Anglicanism. There are parts of it that seem to us to yield too much to the conceptual claims of a necessarily naturalistic science, but on the whole it has our hearty admiration. Its unfailing courtesy and imperturbable candour and fine Christian temper make it a model of sweet reasonableness. The reader cannot help feeling drawn by sympathy, even beyond actual agreement, toward a man who can write with such a single eye to truth and with such simple dignity and quietness of style. It is a book to be cordially commended to the religious inquirer who has broken with orthodoxy and imagines that therefore Christianity is obsolete. The chapter on "Worship" is especially admirable, and the few pages on sacramental worship are the best remarks in brief compass it has been our pleasure to read on the subject.

Our only criticism shall be a suggestion for the next edition of the book. We should be glad to see a new chapter preceding and modifying the chapters on "Miracles" and "Providence." In this chapter an attempt should be made to show plainly why "science," with its cinematographic method of conceptual snap-

shots, cannot be an adequate interpretation of reality. The book, at present, spite of some safeguarding sentences, leaves the general reader under the impression that "Science" is the exclusively authoritative and final arbiter of "fact." What the treatment lacks is a clear showing that "fact" in the sense of "reality" is capable of more than one interpretation, and that the scientific interpretation is not the only truthful one, and from a deeper point of view, e.g., the poetic, artistic, and spiritual, may even be pitifully penurious and barren. Only thus will the author's destructive argument against miracle in the cruder sense be more than balanced by the author's constructive argument for Providence in the sense he urges, namely, "God's personal care of, and activity in, the life of the world as a whole, and of individuals in particular." Short of this we simply accept the superstitions of Rationalism instead of those of Orthodoxy, and barter our Freedom to be dragged at the wheels of mechanism and fate.

J. M. Ll. T.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER OR THE HOLY COMMUNION. Birmingham: Thomas Smith & Son, Ltd., Cherry-street. 1s. net.

EVEN in churches where a liturgical order of worship is not customary there are many reasons why the service of Holy Communion should be celebrated with a ritual of ordered movement and remembered words. More than any other service of the Christian Church it makes its appeal and ministers its grace through historical memories and symbols, which are in themselves incarnate emotion. It becomes most personal in its realisation of the presence of Christ when its language has the impersonal quality of familiar poetry and moves with the rhythm of a spiritual habit, which is too close to our affections ever to be staled by custom. To meet this need in his own congregation and in the hope of wider usefulness Mr. Lloyd Thomas has compiled an "Order of the Administration of the Lord's Supper." It is marked by true liturgical feeling, and is singularly successful in expressing the manifold appeal of the service without laying undue emphasis upon any one of its aspects as communion or thanksgiving or memorial rite. Those who are familiar with the historical sources will perceive the skill with which the old material has been used, modified here and there to meet present needs. "The compiler," Mr. Lloyd Thomas writes in his short preface, "has drawn from many liturgical sources, some old, some comparatively modern, but chiefly from the New Testament, the Didachè, on Teaching of the Apostles, and various Books of Common Prayer. His aim has been to provide an Order that shall avoid the sundering phraseology of dogma and creed, while preserving the unifying language and atmosphere of Christian Devotion in which disciples holding diverse theologies may find themselves, religiously, one fold under One Shepherd." No one can justly accuse Liberal Christianity of any lack of devo-

tional feeling and assured conviction so long as it produces books of this quality to serve its own needs in common worship.

MESSRS. ROUTLEDGE have sent us "The Conduct of Life" and "Representative Men," by Ralph Waldo Emerson (1s. net, each). They are reprints of the excellent Riverside Edition and ultimately all the volumes will be issued in this way. All we need say in praise of them is that they are among the most attractive shilling volumes on the market. Excellent print and paper will make them specially welcome to readers whose eyes are beginning to rebel against close lines and small type.

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—The English-woman's Year Book and Directory, 1913. 2s. 6d. net. Books that Count. 5s. net. Who's Who, 1913. 15s. net.

MESSRS. DENT & SONS:—Cardinal de Retz: Meilleures Pages des Mémoires. 1s. net.

MESSRS. LONGMANS, GREEN & CO.:—Divorce and Remarriage: Darwell Stone, D.D. 1s. net.

MESSRS. MACMILLAN & CO.:—The Value and Destiny of the Individual: B. Bosanquet, LL.D., D.C.L. 10s. net.

MESSRS. ORMISTON & GLASS:—Better Times for Working People: James Glass. 7d. net.

MESSRS. GEORGE ROUTLEDGE & SONS:—Representative Men: Ralph Waldo Emerson. 1s. net. The Conduct of Life: Ralph Waldo Emerson. 1s. net.

MR. T. FISHER UNWIN:—The Prophet: P. P. Sheehan. 6s.

MISCELLANEOUS.

Cænobium.

FOR THE CHILDREN.

GOD'S MICE.

COME with me into the woods this bright windy winter's morning and let us see who are about in the unroofed city of trunk and bough. Before we enter, let us stand a few minutes and watch that flock of wood-pigeons wheeling around high over the tree-tops. For hours together you may see them sometimes, the sunshine flashing with the turn of hundreds of wings, racing and gambolling in the joy of flight in the clear crisp air. Now they settle on the topmost branches of a cluster of the highest trees. In a few minutes they are up again in a great fluttering crowd, the creaking of whose wings you can faintly hear as they pass swiftly overhead. Now the host breaks up into companies which make off in varying tours, but soon they join their ranks once more and charge impetuously down the wind. We will leave them to their exercise and look for something nearer at hand.

See! those are "God's Mice"—the Tomtits as you call them, flitting about with irrepressible energy amongst the branches in their fancy suits of blue and yellow. Business is the word with these pixies. They are not like the pigeons above, flying about for sheer delight of swift movement. These little coloured

balls ping-ponging from bough to bough, from tree to tree; these feathered and brightly painted mice of the air have no time for play; or, rather, work and play are all one to them. It begins with daylight and ends with dark, and they know no rest between. They are finding and eating their microscopic food which consists of minute grubs, beetles, spiders, and chrysalids, whose world is the crevices of the bark and the scales of the leaf buds. But, more than this, Mr. Tomtit, like ourselves, looks with favour on a fresh egg, on many of them. He goes foraging for the eggs of the minute flies and beetles, and these are so exceedingly small, that he can only find them by help of a pair of the keenest eyes that ever Nature has invented. While all this rapid hunting is going on, there is little chance for talk, still less for song. You just hear an occasional sharp "How d'ye do?" And yet there must be hundreds of birds about. Not only Blue Tits, but other kinds too.

Hearing our steps, up from among the fallen leaves where they were sampling the invisible livestock, or, it may be, the beech nuts, spring a party of grey and white midgets. Coal Tits they are called, since they have more black about them than any other of their kind. Look very carefully at the cluster above you. There are some with pale breasts and grey backs. They are Marsh Tits, though they haunt the woods as well as the marshes. And what are those which look like monster Blue Tits from a distance, but which really have black instead of blue caps? They are Great Tits—the lords and sometimes tyrants amongst this very small people. Woe to the lesser fowl if the weather turns so hard that the snow covers up the beech nuts among the dead leaves and the provender of the bark and bud larders grows scarce. Then my lord Great Tit, driven by fierce hunger, may even go to the length of pole-axing some other small bird in order to save his own life. Or he may bethink him of a cottager's beehive not far away. Thither he flies, alights on the sill and taps sharply on the front with his hard beak. This soon brings out a bee to inquire "Who's there?" Rat-tat is heard again and again, but Miss Bee returns not a second time to the door, for the Tit has snapped her up and sundry of her sisters into the bargain.

One other of the titmice we are almost sure to see if we are patient and still, and keep on looking. That's the trick in bird-watching. There they are! A pair of long-tailed Tits flitting across the timber track as though they were dancing on the air. They are black and white, reminding one of the pied wagtail, or they might be minnikin magpies. In the antics of birds there is nothing prettier or more fantastic than the rapid dodging of these quaint little people about the branches and the bobbing of their long slender tails. They are commonly called Bottle Tits, either from the fancy that they are like a long-necked flask, or from the shape of their nest which is built high, being broadest at the base, with a thumb-hole near the top for entrance. And what that nest does mean! It may well be big. It takes the two bob-tails three

busy weeks to build on a tree or in the middle of a bush, where, coated with bits of lichen and moss, it is not easy to find. And such a lovely cave of downy feathers inside which no cold draught can penetrate. This special care is needed, for the babes are very small and so tender that a whiff of chilly air would kill them. The eggs are a handful of good-sized peas, from which a dozen or more, up to eighteen or even twenty chicks may be hatched. Some have thought that it is impossible that a single couple can rear such an immense family, and have supposed that two pairs of tits which have grown very friendly during the winter foraging, rather than part company afterwards, will sometimes share a single nest. But the strangest thing of all is how a dozen or more long-tailed titlings can keep their tails unbent and as perfect in the nest as they are when they come out.

The tits of various kinds are amongst man's best friends, for their destruction of insects including eggs and grubs, is amazing, and it has been reckoned that three pairs of tits—a small hunting party—will devour over a million insects in the course of a year, and many of these insects are of kinds that would do great harm in garden and forest. A few holes are punctured at times in our apples and pears, but it is a trifling tax for so much good done. So we feed them with fat and nuts in the winter, and in summer grow sunflowers to attract them to pick the seeds to pieces.

There are several other little birds that claim fellowship with the tits in the woods. There's Jenny Wren, much persecuted at Christmas in some parts because she (or he) is really a dreadful old witch who turned herself into a wren and flew away at the moment she was about to be drowned for the crimes she had committed! What a pity more disagreeable people don't turn themselves into fascinating little birds with delightful songs. But that was long ago, you see.

Then there is Gold Crest. Oh, marvellous wee Gold Crest! You, too, are a wren, and so small and light that five of you together do not weigh an ounce. We must look for you in the fir plantation, your happy domain. But of your gem of a nest, of your pretty ways, of your great voyage over the sea with the owl as your aeroplane, we have spoken elsewhere, so no more now. For we must not forget the most mouse-like of all the small birds, the little brown and white Tree Creeper, which never flies except from tree to tree, running up trunk and branch until it is near the top, when down it flies to the base of another tree and begins again. I once watched one run in almost a straight line nearly the whole way up a great stone column about 80 ft. high. More often the lonely little hunter treks to right and left or makes a spiral way round the tree. So silently it goes about its work, too, you must both look and listen keenly or you will neither see it nor hear its faint "cheep." Once in the summer the Tits were singing blithely when a gentle little forest woman came along. She stopped, and "Listen!" said she, "to their songs; they are God's answers to prayers." I smiled to her, and then

I thought in my heart, "Do we all hear such sweet answers to our prayers?"

Now we will turn homeward. As we leave the wood, look up! There are the big Wood Pigeons still enjoying their vigorous chevy over the tree-tops.

H. M. L.

MEETINGS AND GENERAL NEWS.

NOTES FROM GERMANY.

ECHOES OF THE TRAUB CONTROVERSY—PROFESSOR BAUMGARTEN'S LIBEL ACTION—THE "CONFESSIONSLOS" MOVEMENT—CHURCH AND SCHOOL—A NEW FORMULA FOR ORDINATION AT HAMBURG.

AFTER the conclusion of the proceedings against Gottfried Traub, Professor Baumgarten, of Kiel, published a declaration that the sentence of the Oberkirchenrat contained untrue assertions in five of its points. This gave rise to three articles which appeared in the *Evangelisch-Kirchlichen Anzeiger*, headed, "Echoes of the Traub Trial." In these Professor Baumgarten is said to act a deplorable part—that his foolish calumny of the Oberkirchenrat completely breaks down, that he will know what name is applied to a man who puts a wrong construction on the motives of people, that he cannot expect anyone to take his hallucinations seriously. It was further said that Baumgarten follows in the steps of Traub in making false and wanton assertions, that such proceedings may impress the masses, but that the intelligent think them ludicrous. He is accused of keeping silent on important points, of quoting falsely, of asserting things which the counsel never said; in short, it is stated that all his statements are wrong. The five points are his own untruths; the poisoned arrow will return to the wanton archer. It is pitiful how blind zeal and fanatic hatred against the Oberkirchenrat has vitiated the character of the Professor.

In addition to all this the articles contain attacks against Jatho, Traub and Harnack, as well as against the Liberal press. Professor Baumgarten brought a libel action against the editor, the retired Superintendent Pfarrer Brandin. During the hearing of the case the accused pleaded that the plaintiff had caused him to use exasperated language by his attacks on the highest ecclesiastical court and by the horrible expressions used against it in recent lectures. The biter must be bit. He further considered that a teacher of young people has no right to speak in such a manner, his duty being to inculcate reverence for the authorities. As minister he, the defendant, had a right to speak out. Publications like those of the plaintiff can only create dissensions in the Evangelical Church and must be fought against in the service of Truth. He directed his attack against the system, the poisoned manner of fighting on the part of the opponents, not against Baumgarten.

Dr. Krämer, plaintiff's counsel, said that the controversy was in part carried on in a manner which could scarcely be called parliamentary, and the paper edited by the defendant could hardly sink to a lower level. At the time when a Liberal was proposed for the executive of the provincial synod, the paper said "The synod would have prostituted itself if it had chosen a Liberal." And this same paper prints as its motto the apostolic injunction, "According as each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God." The paper is subsidised by the town synod and is closely connected with Church government. The plaintiff had taken up the cudgels for a man whom he believed to have suffered bitter wrong at the hands of the highest ecclesiastical court. His criticism was of a technical nature. If the defendant is unable to prove the truth of his attacks they can only be regarded as untrue. The plaintiff was Professor of Theology at Kiel, and attacks of such a nature, made intentionally and consciously, against such a man, ought to be punished severely. A fine of 500 marks or 50 days' imprisonment was demanded.

After the defence Professor Baumgarten eloquently refuted the attack made on him, saying that his motive in writing the article had been solely the hope of bringing about a revision of the trial. He concluded his speech with the assertion that he acted not wantonly but from distress at the fate of an honourable friend.

The defendant, Superintendent Brandin, was fined 500 marks and costs, or in default 50 days' imprisonment.

* *

Gottfried Traub has declined to serve on the Presbytery of the Reinoldi-Gemeinde. He is the progressive candidate in a by-election for the Prussian Landtag, and has been well received by the electors.

The orthodox paper, *die Kirchliche Rundschau*, demands that disciplinary steps be taken against the Reinoldi Gemeinde on account of the farewell address to Traub; the election of Pfarrer Winkhaus as superintendent of the Dortmund Synod is objected to on account of his share in drawing up the address. Thus the struggle continues, and meanwhile there is going on an agitation from another quarter which aims at alienating people from membership of the Church. In the centre of this movement is a committee which calls itself Confessionslos—without a creed. It was constituted on February 8, 1911, and its aims are to join together all those who have ceased to believe in the Church, and to obtain for them full political and civil rights. It further desires to obtain equal rights for all organisations outside the Christian or Jewish religions. It does not wish to propagate a new philosophy, but aims at giving light and air to all systems of thought. In its manifestos it invites all those who no longer believe in the dogma of the Church, but still belong to it in form, to communicate with the Committee. It declares that it exists for the sake of culture. The grimmest enemy of culture is ignorance. The priests are not interested in culture, their interests centre in the churches, and these are the fortresses

of the greatest enemy of mankind. The Church, like every organisation, lives by money, and only by the withdrawal of Church rates can it be finally done away with, although it has been dead long since. The Prussian Government thinks that only certain religions are good, and their adherents alone are blameless people. The fight of the Committee is against the organisation of the State Church. The old building, which is outwardly fair, but rotten within, must be demolished, because new doctrines are already rising, obscured by the old. The German Monistenbund has expressed its approval of the movement by substantial money contributions and by resolutions of sympathy.

* *

The orthodox are proposing to delay the admission to the rite of confirmation from the 14th to the 18th year of age. At present the rule is that children are confirmed at the end of their school years. By this delay it is hoped to stem the growth of Liberalism in the Church, as only those who have been confirmed can vote in Church matters. It seems a mean manoeuvre, since it is almost certain that confirmation would cease to be general amongst those who are educated in the elementary schools and might even cease altogether. The number of electors would become very small and democracy would, in time, be hardly represented.

* *

The separation of Church and School is one of the problems of the day. In Sachsen-Coburg the step has been taken some time ago, and the fears which were entertained about the consequences have proved to be unfounded. In Prussia the Church still superintends the Schools, neither to the joy nor the blessing of either.

Stadtvikar Emlein, in Mannheim, wishing to know on what to base his religious teaching of the young people, conducted an inquiry amongst the children leaving school on their view of religion. On their last day at school he asked for a written answer to the question, "What is the value of Religion?" Out of 104 boys 66 commenced their reply: "Religion has no value at all"; 58 added to this, "Because at our work we cannot make any use of it"; 25 allowed that religion had a certain ideal value, which, however, had its limit as one could only use it "when one is old," "when things go badly with one," "when one is in a foreign country," and so on; 13 declared religion to be "something one ought to know, because it is the word of God," or, "because without it one cannot get to heaven"; 11 concluded that "religion is nonsense," and "it promises something to people in order that they should forget their trouble, but it does not keep its promise." Out of 29 girls, only two declared that religion has no value, the rest thought it had, but they could not say in what it consisted—"Religion is of great value when one is ill," "when one is in need." About 20 thought "it ought to be." The result was published in one of the religious papers, and gave rise to a lively discussion. One paper

quoted Richard Wagner: "Our God is Money, our religion the getting of Money." It drew the moral that it becomes more and more urgent to foster in the schools religious culture.

In connection with this, it is interesting to note that G. Traub was invited to speak in one of the Stuttgart theatres on one of the last Sundays of 1912. His subject was "Thoughts on the Reform of Religious Instruction in Schools." "Religion," he said, "cannot be taught. It is a power, and it works in secret. All that can be taught is religious history; to do that the Bible must be studied and taught in a new way. The State makes religious instruction obligatory, and thus undertakes to teach the children truth. And forthwith it sends one half of the children to the Catholic, the other half to the Protestant schools. It would be quite possible to teach all the children the same history of religion, a history which is wonderfully rich. The teaching of dogma, however, must be excluded from the schools."

* *

After a controversy extending over more than 10 years, the Hamburg Synod has passed a new declaration for candidates entering the ministry of the Lutheran Church: "I promise that as a faithful servant of the Evangelical Lutheran Church, I will preach the Gospel according to the divine revelation in the Holy Scriptures, and in the faith of a free, saving Grace of God in Jesus Christ." In an explanatory paper, the Synod declares that the Protestant Church must contain a large amount of variety of opinion, so long as it holds that "it shall consist of Christian persons who have independently acquired their faith and convictions."

LIBERAL PROTESTANTISM IN FRANCE.

WITH the new year *La Vie Nouvelle* and *Le Protestant* have joined forces, and appear under the title *Evangile et Liberté*. It is stated that the "contributors will be the same as before, and that the new paper will be carried on with the same fervour which animated the two journals in the past—fervour for spiritual liberty, for fraternity and union amongst all Christians and joyful confidence in the power of the gospel of Christ. The new name is to be more than a name; it is a banner for the champions of liberty, and the messengers of the gospel. All the liberties are precious and necessary—liberty of conscience, of thought, of science, of criticism, of faith, liberty of the Church and in the Church, of the State and in the State. The paper will defend them all. Liberty is the condition of the life of the spirit, especially of the moral and religious life. But liberty is only a method, a tool. The living seed comes from elsewhere. Christ only is the life; he alone gives Life. The gospel through liberty, and liberty through the gospel, that is our programme."

The first number contains two characteristic contributions by Chas. Wagner, the one entitled "Beginnings," an inspiring message for the older readers, the other on

"Time" to the young people, recalling the picture of Wagner at the Moral Education Congress in the Imperial Institute, addressing a class of French children, listened to by an eager English audience. The new paper is full of promise for its future.

THE STUDY OF LIVING THINGS.

PHYSIOLOGY IN EDUCATION.

THE annual meeting of the Association of Assistant Mistresses in Public Secondary Schools was held on Saturday, the 11th inst., at the University of London.

Miss I. M. Drummond, North London Collegiate School, who presided, congratulated the Association upon the decision of the Board of Education to appoint women inspectors on the same terms as men inspectors—namely, as permanent officials.

Miss Drummond, in her presidential address, advocated the scientific study of living things as an element in education. She said that they were being insistently urged by eager social reformers of a certain type to instruct their pupils in certain definite biological facts, notably, those of human physiology and reproduction; but too little appeal was made for their real training in methods of biological thought and for laying in their minds the broad foundations of biological knowledge. Biology could afford just as good material for a training in scientific reasoning as physics and chemistry. Using plants as their material, the experimental method could be directed to the building up of an organised body of knowledge. Some knowledge of the working of a living body was valuable, but it did not follow that a course of human physiology should always be introduced. It was most often more profitable to turn a girl's thoughts away from rather than to her body, anyway till the proper impersonal and scientific point of view had been attained. But a properly organised experimental course in biology could be made to form the basis of teaching in hygiene, and the girls could thus be sent out with an intelligent appreciation of hygienic principles, personal and social.

THE LONDON PEACE CONFERENCE.

APPEAL FROM FRENCH PROTESTANTS.

ON the occasion of the meeting of the Balkan Peace Conference the "Federation of the Protestant Churches of France" has addressed to all its fellow Christians, without distinction of race or creed, an earnest appeal begging followers of Christ everywhere to exercise their influence in favour of a truly pacific solution.

After expressing their belief in the sacredness of nationalities as such, and disclaiming any wish to ignore the just claims of the nation on the individual, the writers look forward to a time when the relations between nations shall be based on justice and mutual esteem, and when our Heavenly Father's will shall prevail throughout a purer world. With a view

to hastening the advent of this better day they express the conviction that the systematic resort to violence is an impious violation of the Divine will, and is the most effectual obstacle in the way of the establishment of the reign of international justice and mutual esteem.

The signatories express their horror at the thought of all that would be involved should the Balkan conflict be permitted to develop into a European war; the suffering and ruin, the blow—perhaps fatal—to European civilisation, and the brutal contempt implied for the Christ who gave Himself for the world.

"Humbling ourselves at His feet, whose pierced hands are stretched out towards sinning and suffering humanity, we feel that every denial of justice, every appeal to hatred, every encouragement of jealous suspicion between nations, every act of violence and oppression, every injury committed against our human brotherhood is an outrage against Him, and crucifies Him afresh."

"Persuaded as we are, that Christ is calling, not only individual Christians, but His whole Church, to speak in His name, in the presence of warring interests and excited passions, we respectfully invite our brethren in all the Christian churches to join us in urging on rulers and statesmen, on diplomatists, and on all others responsible for the direction of affairs, to set themselves to remove misunderstandings and solve difficulties by seeking to recognise the Divine will in all their deliberations, and so—through respect for justice—to prepare the way for an age of peace, brotherhood, and true progress."

INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

PARIS, JULY 16-22, 1913.

THE Sixth International Congress of Free Christians and other Religious Liberals will be held in Paris, from Wednesday, July 16, to Tuesday, July 22, 1913.

In connection with the travelling and hotel arrangements Messrs. Thos. Cook & Son, Ludgate Circus, London, E.C., have been appointed official agents of the Congress. Those who wish to attend the Congress should apply to the Rev. W. Copeland Bowie, Essex Hall, Essex-street, Strand, London, W.C., from whom a preliminary circular giving particulars of itineraries and charges can be obtained.

Dr. C. W. Wendte, in co-operation with the Committee in Paris, is busily engaged preparing the programme of the Congress. The President will be Professor Boutroux, of the College of France. The International Sermon will consist of three parts: the Rev. Louis Comte, of Montauban (French); the Rev. G. Traub, of Dortmund (German); the Rev. F. O. Hall, of New York (English). The service will be in French, and the place of worship the Church of the Oratoire. The session at which the attitude of modern Philosophy towards Religion will be discussed will be of special interest. Addresses will be delivered by Professors Henri Bergson, Rudolf Eucken, and Sir Henry Jones.

SAINT BRIDE'S DAY.

By arrangement with various bodies interested in the Suffrage Question, February 1, St. Bride's Day, will be held as a day of special meditation and intercession in Westminster Abbey, in St. Paul's, and in various cathedrals, chapels and churches throughout Great Britain. The day falls this year on a Saturday. Men and women, however they may feel with regard to the solution of the present crisis, are asked to join in this common approach to the ultimate and innermost aspects of the question, earnestly desiring that the consciousness of the world may be so heightened that clear light may be gained on the difficult path and increase of wisdom and power to achieve. Men and women specially interested in the matter are asked to keep five minutes at noon for silent remembrance and prayer, wherever they may be, during the week January 20 to 27, during which days the suffrage question will be before the Commons. The foregoing appeal has been signed by Archdeacon Basil Wilberforce, Dr. Clifford, the Rev. C. Fleming Williams, Muriel Countess De La Warr, Lady Henry Somerset, Mrs. David Macdonald, Dr. Percy Dearmer, Mrs. Bramwell Booth, Miss A. M. Buckton, Mrs. P. Bigland, Dr. John Hunter, and Dr. Scott Lidgett.

THE Librarian of the Meadville Theological School, Meadville, Pennsylvania, U.S.A., is anxious to complete the set of THE INQUIRER in the College Library. He requires the following numbers in order to do this:—June 9, 1888; July 17, 1888; August 18 and 25, 1888; and September 1 to December 15, 1888. Unfortunately they are out of print. If any of our readers have one or more of these copies by them, and are able to spare them, we shall be glad to receive them and to forward them to the library at Meadville in due course.

THE SOCIAL MOVEMENT.

CATHOLICISM AND SOCIAL REFORM.

It has been often said, and not always unjustly, that Catholicism is indifferent to the great progressive movements for social amelioration. This reproach will speedily pass away if the Catholic Social Guild series of pamphlets may be taken as an index of authoritative opinion within the Catholic body. A recently issued tract in this series, entitled "Practical Social Reform," by the Rev. Thos. Wright and George Milligan, is an extremely able treatment of the subject, interesting not only because of what it says, but because of the quarter from which it comes. At the outset the pamphlet states that the Guild has committed itself to a six-headed programme—Poor Law Reform, Catholic Citizenship, Housing Reform, School Clinics, Trade Schools, and a Living Wage. With regard to the first head the Guild is perfectly explicit about its aims. "It

has become an axiom among us that any true system of Poor Law Reform will have for its aim the prevention of destitution. Merely to relieve poverty, and not to try to remove its causes, is to perpetuate it." Remarkable also is the declaration under the heading "Catholic Citizenship," which for breadth and toleration surely leaves nothing to be desired. "As regards this question, the Catholic Social Guild does not even remotely hint that an aloofness among Catholics from their fellow-countrymen is in the least degree desirable; on the other hand, much less does it propose that the formation of a Catholic party is, in our circumstances, an ideal to be entertained. By promoting Catholic citizenship the Guild expresses its anxiety to see cultivated among Catholics the true spirit of civic duty, to urge upon Catholics that, as they possess rights claiming respect from others as well as from their own co-religionists, so they have duties demanding fulfilment to others besides their own. Instead of fostering shyness, aloofness, division, the aim of the Guild is precisely to discover that common ground of principle in social reform whereon Catholics may stand shoulder to shoulder with other citizens. . . . The Social Summer School, recently held at Swanwick, has served to show, were such testimony necessary, how extensively stretches the ground common to the Catholic and the non-Catholic citizen. . . . Until Catholics, however, have duly fitted themselves for their duty as citizens little fruitful collaboration will be forthcoming from our ranks."

* * *

Perhaps the most interesting portion of the pamphlet, or, at least, the most topical at the moment, is the section contributed by Mr. George Milligan on "The Living Wage," the solution to which so many are now turning as the remedy for the grosser forms of poverty. It is well to be reminded of what so many forget that many Catholic reformers from St. Thomas Aquinas to Cardinal Manning and Pope Leo XIII. declared for the principle of a living wage. "Let it be granted," said Pope Leo, in his famous encyclical "Rerum Novarum," "that the workman and his master may freely make agreements, especially as to the amount of wages, nevertheless, there is an underlying principle of natural justice greater and older than any free desires of the contracting parties, to wit, that the wage must be sufficient to support a frugal and steady workman. For if the workman, compelled by his needs or influenced by fear of worse evils, agrees to harder terms which he must unwillingly accept, because the master or contractor so insists, he becomes the victim of force that justice condemns."

* * *

The abstract principle of a living wage is one to which many are prepared to do lip-service, just as many will applaud the time-honoured sentiment of "the brotherhood of man," until it takes the concrete form of an extra penny on the income tax or a shilling a week rise in wages. Therefore, the author of this section of the pamphlet is well advised to set down in figures the money value

of a living wage, according to present British standards: "A family living wage in this country amounts to about 26s. a week in the country; 30s. a week in medium-sized towns, and 35s. a week in the large towns. And this, it must not be forgotten, is the wage due to agricultural labourers and unskilled workmen; as the skill of the workman, and, therefore, his social position and reasonable standard of life rises, so will the family living wage due to him. It will, of course, be objected that thousands of families can and do subsist, in apparent comfort, on much less than the wage suggested above. They do, but at what ultimate cost to the nation in infant mortality, in impaired efficiency, in diminished power of resistance to disease, in desperate resort to bodily pleasures, in crime, and finally in pauperism, is but partly shown by the national expenditure on the Poor Law, the prisons, the reformatories, the hospitals, and the asylums, and by the statistics of child mortality, of illegitimacy and of drunkenness. The payment of less than a living wage is, even from a merely commercial point of view, too costly in the long run to the nation that permits it."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birkenhead.—We are glad to hear that the Rev. J. E. Jenkins is recovering from a sharp attack of pneumonia, which gave his congregation cause for grave anxiety at the close of the year. It is only a short time since Mr. Jenkins settled at Birkenhead, but already he has won the sincere esteem of the members of his congregation, who are to be congratulated on his recovery from a dangerous illness.

Brighton.—The annual scholars' party was held on Wednesday, January 15, in connection with the Free Christian Church, when the Lecture Hall was crowded with scholars, parents, and friends. After tea the musical play, "The Sleeping Beauty," was performed by children of the school. The prizes were distributed by Mrs. Prime. High appreciation of Miss Boys who has served the school for many years was expressed with great heartiness. The offices of secretary and treasurer, so long held by Miss Boys, have been accepted by Miss Wilson and Mrs. H. W. Aldrich. Mr. Dallaway (superintendent) and the Rev. Priestley Prime were able to say that the school is as large as the room at disposal will allow, and altogether in a flourishing condition.

Bury.—The Rev. E. D. Priestley Evans writes as follows in his New Year's letter addressed to the members of Bank-street Chapel:—"In our larger Unitarian public, the year is certainly a most notable one in that since last April the Rev. Enfield Dowson has, at the bidding and with the sanction of the Triennial Conference, already raised £40,000 towards the £50,000 aimed at for the purpose of raising the stipends of the many ministers who live in towns up to £150 a year, and many in the country up to £120. How can we expect to have an efficient and educated ministry when our ministers are thus harrowed with anxiety, and cannot afford

even a shilling upon a new book? The kind of tools they need are not always to be found in free libraries. I would plead with you on behalf of this fund, which is so badly needed, which gives those who wish to do some real good such a fine opportunity. And to come nearer home, let me also plead on behalf of that fine and earnest band of our co-religionists at Nelson, who have, with great zeal and courage, built themselves a small chapel with several good class-rooms for Sunday-school work out of two old cottages with gardens attached, and all at a cost of £1,200. It was only in January of 1912 that the work was seriously taken in hand, and its success was guaranteed by the Mission Treasurer's generosity in lending the Nelson friends a sum of £500. During the year, therefore, the new building has been begun and finished, and was opened on November 30, and the congregation has already cleared off £500 of the debt, leaving £700 still on their shoulders. They deserve the most ardent praise and practical encouragement, and I sincerely hope that Bank-street, Bury, that has a great reputation for wealth and liberality, will warm to the needs of our glorious cause in a way worthy of itself, thus making the new year a very happy one for those who know what sacrifice is, and doubly happy for itself in the consciousness that it is more blessed to give than to receive. In connection with our own congregational life there has been nothing of very great moment compared with each of the three previous years. We are fortunate in having no serious losses to record this year. And, on the other hand, we have the pleasure of placing to the account of additions to our forces 21 new members, whose names are found in the February Calendar, 18 of whom joined our fellowship as a result of a special canvass; and 30 new associates have likewise joined us."

Swinton.—At the annual prize-giving which took place in the schoolroom of the Free Church on January 11, a gold pendant was given to Miss Alice Sharples, who has gained prizes for twenty-five years, and gold medals to three young men connected with the school. Mr. H. J. Broadbent, president of the Manchester District Unitarian Sunday School Association, presented the prizes, and delivered an encouraging address.

Wakefield.—The annual prizes were distributed at Westgate Chapel to the Sunday scholars on January 12 by Mr. J. Dunnill, who has been organist at the chapel for 38 years, and was connected with the Back-lane schools as a boy 49 years ago. In addition to the regular medals and prizes 14 children received a copy of "Hymns and Choral Songs," or a Bible, for good attendance at chapel during the year.

Winnipeg, Canada.—The Rev. Horace Westwood, minister of All Souls' Church, Winnipeg, writes:—Plans are fairly under way for the erection of a Unitarian Church in this city. Winnipeg is the gateway to the West. In ten years it has grown from approximately 45,000 to 200,000, and the end is not yet. Our cause, however, is not strong here. We are determined it shall be. We realise that our faith has a part to play in shaping the life of this "New Empire." Our Church has a message which no other denomination has for the pioneer, and we shall leave no stone unturned to carry it into every large centre in the North-West. But first of all we must have a strong church in Winnipeg. It is the logical centre for our work, and as far as the future of our church is concerned is of greater strategical importance than any city in Canada. We must put up a building which is a credit not only to the city but to our cause. We cannot do it alone; we need the help of the stronger churches in England and the United States. And we believe it will be forthcoming. Mr. H. B. Wray, one of our most

devoted workers, a member of our board of trustees, and secretary of the church, is to be in England during January and February. He seeks opportunity to present our cause wherever possible, and is also authorised to receive contributions towards our building fund. Ministers interested in the development of our work in the Colonies are asked to welcome him. Address all communications to H. B. Wray, Esq., 2, Vale-road, Finsbury Park, N. The Unitarians of Winnipeg send greetings to our brethren across the sea.

NOTES AND JOTTINGS.

THE WINTER EXHIBITION AT THE ROYAL ACADEMY.

It is rather a curious experience to inspect over 200 pictures by a single painter, especially when that painter happens to be Sir Lawrence Alma-Tadema. Few artists reach the level of their best work a second or third time; none can hope to reach it very often, and an exhaustive examination of their earlier or more mediocre productions, except for the purpose of technical study, is apt to be somewhat wearisome. If, however, we experience less fatigue than we might have expected at the Winter Exhibition of the Royal Academy it is, perhaps, because the beauty of Sir Alma-Tadema's later pictures, which is not without monotony on account of the painter's partiality for marble and rose-leaves, is excelled in such a surprising manner by the strength and promise of the work which he did in the sixties. We were not prepared for this, and it added greatly to the enjoyment of a pleasant hour stolen from more utilitarian pursuits. It also left a feeling of regret that a man of such rare gifts and remarkable industry should have been content to develop into, and remain, a mere decorator, however grateful we may be for such charming pictures as "A Kiss," "The Voice of Spring," or "In My Studio."

* * *

That is the trouble with Alma-Tadema. The human element counts, with him—or so it seemed in his later and more successful years—for far less than the material adjuncts of a luxurious and pagan mode of life. His beautiful women of Imperial Rome, with their garlanded heads and white, jewelled hands, are scarcely more alive than the marble pillars or bronze vases amidst which they move with such exquisite grace. No touch of devastating emotion appears to mar the perfect contour of a single face, no stain from the work-a-day world can be traced on their delicate draperies. It is a world of satiny textures and harmonious arrangements of colour, of brittle and soulless beauty without a hint of that imperishable loveliness which survives the passing of outward forms. Yet when all is said and done, how delightful some of these pictures are—how radiant with the sunshine of southern climes, and the shimmer of flowers blowing in the grass "under the roof of blue Ionian weather." How the showering masses of pink and red roses in the wonderful

Heliogabalus picture, and the delphiniums in "The Finding of Moses," which seem so startlingly out of place beneath the shadow of the Pyramids, make the beholder catch his breath!

* * *

Alma-Tadema had a real passion for colour. He loved the glow of crimson azaleas, the amethyst hues of the lotus, the sapphire of summer seas under a cloudless sky, the rose-flush and chrysoprase lurking in mother-of-pearl, the turquoise and gold in an Eastern head-dress. But, as we have hinted before, the earlier pictures have a quality entirely lacking in those which are now so familiar to the public—a breadth of treatment and a mellow tone that take one back to the old masters. There is the portrait of himself, for instance, painted at the age of 16, an astounding piece of work for so young an artist; the "Parthenon at Athens," with the strong and dignified figure of Phidias standing on the scaffolding in front of his wonderful coloured frieze; and "The Death of the First-Born," in tones of sombre brown and black and faint silvering moonlight, which affects you with a poignancy and pathos extremely rare with this painter. Highly as we must value, therefore, his later decorative studies of marble steps and fountains, of bronze tripods and leopard-skins, of jewels and almond-blossom and beautiful apparel, it must always be regretted that the promise of those earlier years was not more triumphantly fulfilled.

CHILDREN AND THE LOVE OF ANIMALS.

Children are supposed to be naturally fond of animals, but it is not always so, and many social workers have often been horrified to come across instances where boys and girls, out of sheer thoughtlessness and lack of proper training, have been guilty of great cruelty to dumb creatures. With a view to mitigating this evil the *Animals' Guardian* has issued twelve quarto sheets, strung on ribbon, with a little calendar, a picture, and a "Kindly Talk" to children for each month of the year. The "Talks" are by Mary Agnes Wigley, the writer of "Little Lessons about Animals" for the use of teachers and junior classes, and the calendar can be procured at the price of 1s. from the offices of the *Animals' Guardian*, 22a, Regent-street, W.

THE LAND CRUSADE.

The *Vineyard*, that pleasant and cheery little monthly which sets forth the doctrine that England's greatness depends on the restoration of the land to fruitful uses, has started on its third year with no signs of any falling off in the quality of its contents. The January number opens with an article by Mrs. Godfrey Blount, entitled, "The Green Citadel," which takes us into one of the hop-gardens of Sussex and reminds us of what might still be done "for the lover of Inglis lede (people), Inglis lede of Ingelonde." Mrs. Blount is troubled by the thought that the peasantry are being driven out of their natural habitations by "that strange, depressing class, the 'week-enders,'" so that the folk Chaucer knew and loved and sang must now be sought for in Canada and New Zealand. But she believes that the "In-

glis lede" will come into their own again, if we all do more to further that end as the promoters of the *Vineyard* are so valiantly doing. "In Heaven's sight," she says, "land has one value only, life-making value, and that is the peasants' valuation too. We must make restitution, not an investment; and yet we may in the end receive dividends too, only they will be of celestial, not terrestrial, value. We shall see this south country refilled with happy people, its little towns busy with markets, its fields, little fields, emptier of thistles and docks, and fuller of corn, until at last this Saxon land shall regain its true name, and, no longer 'silly,' shall be called *Selig* Sussex, because she will be, in truth at last, blest."

A PORTRAIT OF ROBERT COLLYER.

A Leeds artist, who painted a portrait of Dr. Collyer during his last visit to Yorkshire, has sent the following personal reminiscence of Dr. Collyer to the *Mill Hill Chapel Record* :—

"After seeing a small print in the press, and admiring the urbane manner of his preaching, his wonderful character and strong features, I determined to paint a portrait of him, and managed to get him to sit to me. Hearing that he was going to preach at Otley, I went to study his features, having, while hearing him preach, a sitting, to all intents and purposes, from him in the pulpit. Subsequently, I got his sister, Mrs. Shires, of Beeston Hill, with whom he was staying, to make overtures to him to give me a personal sitting at her home, to which he consented. He received me very graciously, and after placing him in position, he said, 'Where and how must I sit?' I set to work to get in details of his well-marked features. We set up a conversation on the Old Masters (I found he was a great admirer of Titian), and incidents generally in the art world. He gave me every encouragement, and finally I hurried, finding that he was getting tired, telling him that I had done. He got up to look at the work. He then looked at me, and said, 'You can paint a portrait.' After some further conversation, I said, 'Oh, I've missed a button from your coat.' He said, 'Put all my buttons on; don't let it be known that I have not got all my buttons on.' He added that it was the only portrait in oils of that kind that he knew of anywhere. I ascertained afterwards that I had accomplished what more prominent men had tried to do, even to arranging sittings, which, he felt, embraced too long and tedious a time for a man of his years, finally saying it was out of the question, and it fell through. I have considerable pride in the accomplishment of a memorable feat in my artistic career."

FOOD REFORM AND SOCIAL UNREST.

The Food Reformers' Year Book, published at the modest price of 3d., contains an article by the late Dean Kitchin, probably the last he ever wrote, on "Food Reform and Social Unrest." Referring to the same subject Professor Gilbert Murray writes: "I think at least two things are obvious: (1) That a proper

knowledge of the dietetic value of various foods would enable people with small wages to get much better value for their money. (2) That a healthier diet, free from an excess of stimulants and irritants, would probably save us from a good deal of the bitterness and bad temper which, among the rich as well as the poor, make social questions needlessly difficult." This little book contains a useful list of Food Reform Societies both in England and abroad, schools where reform diet is provided, and food reform and vegetarian homes in all parts of the country.

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" 26.—Morning, Rev. Dr. HUNTER, of Glasgow.

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" 9.—Rev. J. WORSLEY AUSTIN, of Birmingham.

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